

• 4. May the wind waft to us the grateful- medicament : ^a may mother earth, may father heaven[^] (convey) it (to us) : ^b may the stones that express the *sqw&* juice, and are productive of pleasure, (bring) it (to us). ASWMS, who are to be meditated upon, hear (our application).

5. We invoke that lord of living beings, tliat protector of things immoyeable, INDBA., who is 4o "be propitiated by pious rites, for our protection. As PIFSHAN has ever been our defender, for the increase of our riches, so may he (continue) the unmolested guardian of our welfare,

drying, unchanging ; that is, the class of *Mhruts*, *Aryaman* Is the sun, as by the test *Amu vd ddifyo' ryamd*,— He, the sun, is *Aryaman*. *Varuna* Is named from, *vri*, to .surround, encompassing' the wicked with his bonds : he is, also, the lord of night, as by the text *Tdruni rdtrih*, — The night is dependent on *Waruna*. *Soma* is twofold ; the plant so called on earth, and the moon, as a divinity in heaven. The *Aswt'ns* are so termed, either. from haying horses (*aswamniau*) ; or from pervading all things, the one, with moisture, the other, with light, according to *Ydslca*, who also states the question : Who were they ? which is thus answered : According to some, they are heaven and earth 5 to others, day and night; according to others, the sun and moon;

and, according
to the traditionists (*aitihdtika*), they were two
virtuous princes.—

NiruUa, XII, 1,

* *'Bluskajam;* that medicament which the
Ahoins, as the
physicians of the gods, are qualified to bestow: Fo
other speeifi
cation is given.

^b Earth is so termed, as producing all things
necessary for
life; and heaven, as sending rain. and. therefore,
indirectly
nourishing all things.